563 /Oirats/
621 return to her father's family, in which case she forfeits all
593 rights which were hers as a member of her husband's family.
562 The oldest male of the oldest family holds the position of
563 "axalaci" which carries with it the right of final authority
622 in the group. Upon the death of the "axalaci" authority over the "xotn" is invested in his wife who in turn passes the care of the herds on to her oldest son or a younger brother of her husband.

[422] Herds are the common property of the "xotn" but are
[233] managed by the "axalaci." However, the cattle belonging to dependent related or non-related families are managed by the owners and is not the common property of the "xotn."

563 If any of the sons of the "axalaci" desires to move away
622 from the family and establish himself independently, he can
59 rightfully claim a percentage of the common herd. If the
233 particular times happen to be especially prosperous so that cattle are in such abundance that pasturage in one area is lacking to supply them all, the son might be encouraged to leave, the pressure for his departure increasing if there were ample manpower to get along without him.

563 When the "axalaci" dies the herds are distributed evenly
622 among his children, with the exception of the eldest son,
233 who receives a larger percentage than his younger brothers.
428 A certain percentage also passes into the ownership of the clergy.

563 The "xotn" or encampment is a political as well as an
621 economic unit. It is termed a "fifteen" (does this mean that each "xotn" was broken into units of fifteen yurts, or is it simply a convenient term synonomous with "xotn"? The reference is vague on this point.)

563 If a crime is committed by a member of a particular
628 "fifteen" against an individual or group outside of his own "fifteen" the entire unit will be penalized for this infraction
[626] of the law. Thus, a strong element of social control was made operative.

563 The "xotn" is also a very convenient unit for purposes
621 of taxation, and as a resource of cattle and other animals
[65] it was the income for the nobility and the lamaseries. In
[582] addition the encampment is an exogamic unit.

The use of pasturage among the various "xotan" is based
563 primarily on tradition. Each has several hundred acres of
628 land from which they choose a part each summer and each
233 winter. If by chance one group needs the pasturage of another,
423 the former will ask permission, and this will normally be granted. Special arrangements have always to be made, however; no group can simply move in on another's pasturage.

563 The axalaci of several "fifteens" in addition to chosen
622
628

648 the geographic location of Sinkiang, the lack of adequate transpor-
177 tation facilities, and recently because of the added political complications, foreigners are limited to Chinese, Russians, Turkic and Iranian peoples from Soviet Central Asia, Mongols, Afghans, and Indians. Only a few Europeans (Türk: Frenkler) have visited Sinkiang (with the exception of Russians in recent times), and even fewer of them have remained there for any length of time.
[797] A few European missionaries (most noted among them were the Swedish missionaries in Kashgar), British consular officers, Russian Communist diplomatic representatives and White Russian emigrees constituted the foreign colony in Kashgar, prior to the Communist regime. Today the missionaries and British consular staff members are no longer in Sinkiang.

The attitude of the Turkic people to the Western foreigners has, in general, been quite hospitable and friendly, since they did not constitute a sizable minority and had no apparent intentions which threatened the freedom and way of life of the inhabitants (with the exception of the Soviet Consulate members who engaged in espionage and intrigue in the province). People like C.P.Skrine (who served as the British consul in Kashgar) and Owen Lattimore, give the impression that the people, and particularly the nomadic ones, were hospitable and friendly and regarded the Europeans with a great deal of curiosity and interest. Misafirperverlik 'hospitality' is generously observed by all Turks, by nomadic Turks more so than by the sedentary.

The attitude toward the better-known neighbors is somewhat different. The Chinese, who both do and do not fall under the category of foreigners in Sinkiang, are regarded with great animosity, as mentioned above. The opposition of the native to both the Chinese colonizers and the administration has been extremely strong. The Russian Communists are not regarded with much more love, since the Eastern Turkis feel deeply involved in the fate of their Turkic brothers in Western Turkestan. The great
[167] waves of West Turkic refugees [mostly Kirghiz and Kazakh] to East Turkestan in 1917 and 1944 have kept the Eastern Turks informed on the situation.

[439] Friendly trade relations are usually the basis for the relationships with the Mongols, Indians and Afghans. Although they do not mix quite freely with the Eastern Turks, they are in general accepted and not regarded with animosity by the Turks.

181 F. The Concept of 'Individualism' (Turk: ferdiyetcilik)

The sedentary Turks of Sinkiang are in general highly independent and individualistic people. This individualism finds its expression in the daily ways and habits of the Turkic people. The
[626] pressure to conform to a set of ideas and a set pattern of behavior is slight. The laxity in observance of the religious customs, in